

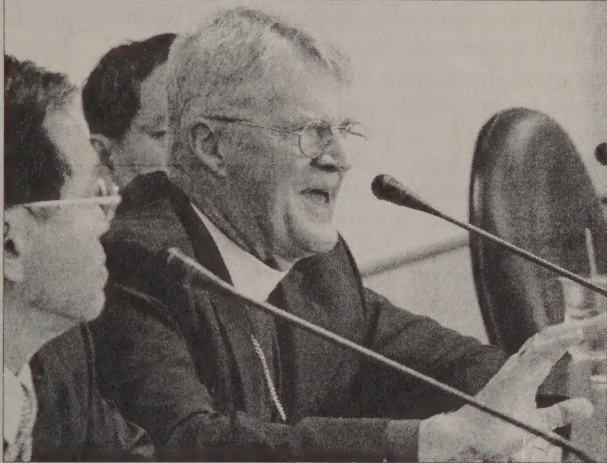
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FRIENDSHIP

Year 95, Issue 1
January 2006Presiding Bishop visits
Diocese of Taiwan

Concluding a 19 day trip to Asia, Presiding Bishop Frank T. Griswold, wife Phoebe and two staff members, Barbara Braver (Assistant to the Bishop) and Canon Robert Williams (Director of Communication, ECUSA), made visits in the Diocese of Taiwan on October 29th, 30th, and 31st. Prior to their arrival in Taiwan the Presiding Bishop and Mrs. Griswold along with their colleagues had visited Japan, South Korea, Hong Kong, and mainland China. During his short stay in Taiwan, Presiding Bishop Griswold visited with church leaders from other denominations, preached at St. John's Cathedral, met with clergy from the Diocese of Taiwan, and addressed the faculty, staff and students at St. John's University.

In his Sunday morning sermon at St. John's Cathedral, the Presiding Bishop stressed the need for interfaith awareness in pluralist societies like Taiwan, and the important role that humility will play in such awareness. Explaining the history of the Episcopal Church USA, of which the Diocese of Taiwan is a member, as one predominantly populated by white English speakers, the Presiding Bishop went on to



note that today's Episcopal Church is much more multicultural, multiracial, and consequently multilingual. This context the Presiding Bishop argued requires careful listening, a willingness to be vulnerable before others, and awareness that "God's activity is not restricted to what we know or believe about God." (*For full text of the Presiding Bishop's sermon at St. John's Cathedral, go to www.episcopalchurch.org/ens/ and click on "Archives" and look for an article titled "In Taiwan, Presiding Bishop affirms cross-cultural understanding" under October articles.*)

In his October 31st visit to St. John's University, Bishop Griswold first addressed a gathering of guests,



Preaching at St. John's Cathedral clergy, faculty, staff, and students. In his remarks, titled "*Light and Truth: My expectations of St. John's University in the 21st Century*", the Presiding Bishop spoke of the Church's ministry as always being "embodied locally". These different local expressions of the Church are shaped he argued, by "their (cont'd. on p. 5)

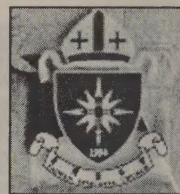


(Top right) Bp. Griswold addresses clergy. (Above) Clergy and guests pose with Bp. Griswold.



The Bishop's Message: *Taipei 101 Fireworks and further thoughts on Shining through the Lord*

by the Rt. Rev. David J.H. Lai, Bishop of Taiwan



To my brothers and sisters in Lord: Peace be with you this Christmas and Happy New Year! On each New Year's Eve, millions of people around the world pay much attention to the firework display on Sydney Bridge and the count-down in New York's Time Square. Of course, squares and high towers in London, Paris, and Tokyo are also the focus of the world. In Taiwan, the firework displays on the world's tallest building Taipei 101 naturally becomes the essential New Year's Eve live-show program for the world's media.

On New Year's Eve, after two groups of guests had left around midnight; my wife moved a chair while I took my video camera to the balcony of the diocese office together. My wife sat in her chair while I set up my camera, focusing on the sky in the east which was crystal clear after many rainy days. The lighting from Taipei 101 building was so bright and clear, and I was able to capture it all with my camera.

Thank God we didn't need to rush to the City-Hall square near Taipei 101 building to be packed with 400,000 people from all over the world to see the firework displays. We were blessed to watch from the comfort of our roof, that which millions all over the world are eager to see.

After a few minutes the count-down to the year of 2006 began; I pushed down the "REC" button on my camera to capture the following spectacular scene. At the moment the clock struck 12, immediately the beautiful fireworks came out. The first program was "Flower Blossom with Wealth" with the fireworks bursting into colorful flowers in the sky and then spreading out to symbolize the crowning of Taipei 101. The last colorful set of explosions was "The Pillar Propping up to the Sky" with fireworks coming out from the bottom then up to the tower and finally to the sky. All the gorgeous and fantastic firework displays lasted 132 seconds. After clearing up and going downstairs, I sat down and prayed for the Holy Spirit to enter my heart.

First of all, I thanked the Lord for his blessing, watching, guiding, supporting, and guarding for the who's diocese; for his giving us spiritual wisdom, strength, and courage to overcome Satan and temptation; and for his letting us work with Him with healthy body, heart, and spirit. I also praised and glorified Him for our sincere worship, harmony in relationships, for the equipping of disciples, for our ability to serve the Lord, and our mission to spread the Gospel.

Then, I recalled the firework show a moment ago and the Spirit reminded me of the goal of our Mission for 2006: Shining through the Lord. Serving the Lord can never be like the firework shows with their temporary shining and dazzling sparkles that satisfy people's desire for sensationalism but leave nothing of eternal value. Before Jesus' resurrection and ascension He gave his disciples this great commission:

"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (Mark 28:19-20)

"All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work." (2 Timothy 3: 16-17)

Serving the Lord can never be like the fire- work shows

Every children of the Lord are responsible for encouraging people to follow His teachings, so that they won't walk in darkness, but will

have the light of life. (John 8: 12) The apostle Paul had lived a life to shine through the Lord and for the Lord. He gave witness of devoting himself to the Truth and Gospel by "Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction" (2 Timothy 4: 2) It teaches us clearly that we have to shine through the Lord always, so we can shine upon those who are captives of the darkness in their souls, material desires, utilitarianism, corrupted conscience, and are lost in finding the meaning of life. Thus, they may follow the true light to come out of the darkness, and have their life renewed with all God's blessings.

Moreover, the Holy Spirit inspired me that all firework contests, festivals, or count-down firework shows are accomplished by a team lead by professional, bold but careful and creative persons. We should all give applause to them for such wonderful, brilliant, creative and surprising firework shows which have been designed elaborately through a lot of hard-working; conquering all difficulties, and presented to the world.

However, to serve the Lord, to shine through Him, to glorify God and benefit people, it can't be
(cont'd. on p. 5)



Phoebe Griswold leads panel discussion

by Erin Weber-Johnson

Phoebe Griswold, active spokesperson for human rights and wife of Presiding Bishop Frank Griswold, led a panel discussion regarding women's current roles in Taiwan and the world. The discussion was held at St. John's University on October 31, 2005 as part of a designated stop along Presiding Bishop Griswold and Staff's Asian tour. With more than 30 women in attendance, Ms. Griswold first addressed the crowd with what the United Nations has identified as its primary concerns on the status of women across the globe. Ms Griswold is an active participant in the work being done through the United Nations Council on the Status of Women (UNCSW), where she participates through the Anglican Observer to the U.N. Through an interpreter Ms. Griswold articulated to the gathered women what she understood as a fourth wave of feminism taking place in the United States and in other Western nations, and how thought and ideology from that new wave of feminism are shaping her understanding of the role of women in society. Assisting Ms Griswold and also on the panel was Ms. Lilly Lai and Ms. Charlotte Chang.

Following Ms. Griswold's remarks she invited members in the room to volunteer their own concerns for women both on a local and international level. It was Ms. Griswold's desire, as she described, "to take the stories of women's experiences in Taiwan back"



Phoebe speaks on issues relating to women.

to women in America and at the UNCSW. Participants were invited to either vocalize their thoughts or write them on paper to be read by Ms. Griswold herself.

Among the concerns articulated by the more than 30 gathered Taiwanese women during and after the meeting included the issue of obedience, which strikes a chord with many in this community. One woman explained that in Taiwan there is a high expectation placed on daughters-in-law, that they will remain committed to her new family's religious practices, that she will remain subservient to her husband, and seek above all else to please her mother-in-law. She went on to describe that if a woman decides to become a Christian, often it is felt that she is bringing dishonor to her husband and his family. It was articulated by several participants that they believe that in Taiwan a woman's emotional well being is often affected negatively by their husband. Because of obedience, a woman is compelled, one participant argued, to do whatever her husband wants from her. She added that this often leads to depression in many women's lives where they feel sexually and emotionally exploited by their husbands. One of the clergy present asked what advice could be offered for women in church leadership serving in a culture that usually expects and seeks male leaders. Another issue raised was what one woman articulated as a cultural "shame" associated with women who have been raped. She argued that rape is a problem in Taiwan because victims are not encouraged to report it when it happens. Working from some of Ms. Griswold's comments on feminism in the West, one participant argued for a specifically eastern approach to women's issues and empowerment. (cont'd. on p. 5)



Christina Hai asks a question of Phoebe.

Good Shepherd installs Rev. Lily Chang as Rector

by Thomas O'Dell



With an outpouring of pomp and good cheer, Good Shepherd Church in Taipei installed Reverend Lily Chang as their Rector on November 13, 2005. The service was well attended by both the Chinese and English congregations of the parish. The Bishop, the Right Reverend David Lai, presided.

Prayers are offered for Rev. Lily

As tokens of

their appreciation, and as symbolic aids to her ministry, members of both the Chinese and English congregations gave the newly installed rector gifts. Reverend Chang received a Book of Common Prayer to signify her role in praying for the church, a Bible to signify her work in proclaiming the Word and bread and wine to signify her celebration of the Eucharist. Finally, the Bishop gave her a copy of the Parish Constitution to remind her of the more tedious aspects of the job.

Reverend Chang has been with Good Shepherd Church since January 2003. At that time, the Reverend Peter Chen was the rector. After he retired in 2004, Bishop Lai became the acting Rector, but "Pastor Lily" as she is affectionately known, ran the affairs of the church along with Reverend Philip Stringer, the English Chaplain. After Reverend Stringer returned to the U.S.A. in June of 2005, Pastor Lily had to fulfill the leadership functions for both congregations. She did such a good job that the church felt it was only right for her to take up the official rector's position.

Reverend Chang began her Christian journey at the young age of seventeen. Attending a Christian university in Zhongli, she became involved with a interdenominational student fellowship. She showed such great zeal in those years, her pastor asked her to

consider becoming a pastor in the Baptist church. Lily's reply was "not now, but later." Lily's first contact with Episcopalians was when she started to work at the Chaplain's office in St. John's St. Mary's Institute of Technology (now St. John's University). Again, her enthusiasm and aptitude was apparent. The previous Bishop, Bishop Chen, asked her to consider becoming a priest in the Episcopal church. Again, Lily's reply was "not, now, I don't want to be the first woman priest!"

In 1993, Elizabeth Wei was ordained as the first woman Deacon in the Diocese of Taiwan. The issue of women priests was settled a generation ago in North American Episcopal circles, but was and is an issue for the Asian members of the Anglican Communion. So the decision to ordain Reverend Wei was an important one. Lily was putting together the bulletin announcement of the ordination, when God spoke to her again: "See, there is now a woman priest. What about you?" This time, Lily's response was "Yes, now." Reverend Chang is now the second woman priest to be made rector in the Diocese of Taiwan.

"I like to tell people," she says, "God can speak to you through the Word, God can speak to you through the Pastor's message. But God can also speak to you through the Announcements!"

Good Shepherd Church looks forward to many fruitful years led by Pastor Lily.



Editor's note: Rev. Chang has been asked to represent the Episcopal Church USA as a delegate to the United Nations Commission on the Status of Women. Lily was asked after a panel discussion with Phoebe Griswold (Above center).



Gifts are presented to Rev. Lily

("Phoebe panel" ... cont'd. from p. 3)

She articulated what she believed was a tendency in feminism to bow to typically male modes of thinking. Using the example of the kitchen, she argued that women should embrace what she felt were the "kitchen values" of safety, care, warmth, and love as their source of empowerment instead of seeking to adopt predominantly male conceptions of empowerment.

Ms. Griswold thanked the audience for their participation in this successful dialogue, and stated that it was her hope to bring all of the "voices" of those present to the UNCSW for others to hear the valuable input given. After the panel finished, the conversation continued on in the hall, as women continued to share with Ms. Griswold their experience of being a woman in Taiwan.



("Bishop's Message" cont'd. from p. 2)

accomplished with our own abilities or pride and complacency at all. "Pride goes before the destruction, a haughty spirit before a fall." (Proverb 16: 18) It's in the bible that pride; almost equals all sins such as petulance, foolishness, evil, shame, arrogance, violence, anger and jealousy and will corrupt our holiness. These things are like dusts that will pollute our heart and make our spirit isolated; even destroyed; so we can't see God clearly in a clean heart and mind to know His will and shine through Him.

Therefore, in my daily life, I'll always remind myself with God's word: "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing." (John 15: 5) We need a close relationship with the Lord at all times, so we can be a competent servant to work with Him, to humbly receive the bread of life, and to bear fruits in the fullness of The Holy Spirit.

Our heavenly father urges us further in John 15:16-17: "You did not choose me, but I chose you and appointed you to go and bear fruit—fruit that will last. Then the Father will give you whatever you ask in my name. This is my command: Love each other."

Every one of us, who are children of God and His disciples, need to dedicate ourselves humbly to serve the Lord as apostle Paul urged us in Romans 12:1-16; though being separate parts of the body; with differ-



("Presiding Bishop" ...cont'd. from p. 1)

history, social context, cultural context and philosophical context" and by interacting with one another these local expressions give rise to a fuller and clearer expression of Jesus in and to the world. Bishop Griswold asked that St. John's University would produce students in the 21st Century who were sensitive to this pluralism, able to act as agents of reconciliation where diversity and differences had caused wounds. The Presiding Bishop described Anglicanism, the tradition that started and still nourishes St. John's University, as a way of faith that has historically affirmed different points of view. He argued that it is in this tension between different perspectives that the "genius" of Anglicanism is revealed, saying that the, "Anglican tradition allows for multiple points of view and an acknowledgment of the fact that truth is larger than any one perspective. This is a gift to the world when people, and nations, too easily assume that if they are right, others are wrong."

During his visit to the campus, the Presiding Bishop spoke to a group of gathered clergy, addressing issues in ministry, talking about his own passion for ministry, and asking the clergy where he could assist them as their Presiding Bishop. Also during the visit to St. John's University students, faculty, staff and guests separated into two groups according to gender; Phoebe Griswold wife of the Presiding Bishop spoke to the women (*see article on p. 2*), and Bishop Griswold spoke to the men on issues relating to their gender. The historic visit concluded with a dinner for clergy, their spouses, the visitors, and some special guests in Tamshui. At the end of the dinner the Right Reverend David J.H. Lai, Bishop in the Diocese of Taiwan expressed his desire to have the Presiding Bishop, Mrs. Griswold, Mr. Williams, and Mrs. Braver return for another, less hurried, visit to Taiwan.

ent gifts, talents and duties; we all need to be connected with Christ and work as a team to bring out an effect of our shining through the Lord to glorify God and benefit all people.

Reconciliation in action— Diocese of Taiwan forms partnership with Diocese of Osaka

19 Taiwan delegates travel to Osaka for ceremony.

For the Diocese of Osaka and the Diocese of Taiwan forming a companion diocese relationship was a concrete way to act out the mission of the Church as it is stated in the Book of Common Prayer, "to restore all people to unity with God and each other in Christ." On Sunday October 16th, 19 representatives both lay and ordained of the Diocese of Taiwan joined members of the Diocese of Osaka on the campus of St. Andrew's University (Momoyama Gakuin), in Osaka for a ceremony and services formalizing and celebrating the agreement to be companion dioceses.

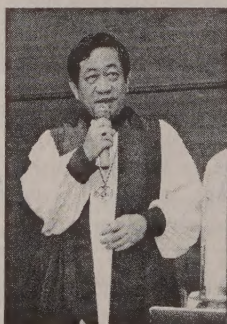
During a short ceremony Bishop David J.H. Lai and Bishop James Toru Uno signed agreements formalizing the companion diocese relationship, prayers were offered for the unity of the two churches, and gifts were exchanged by representatives of both dioceses. The roughly 20 gathered clergy of the Diocese of Osaka and the 19 representatives of the Diocese of Taiwan exchanged greetings and posed together for a group photo.

Following the ceremony, the Taiwan delegation joined worshipers in the University chapel for the



Bp. Lai and Bp. Uno sign agreements

Sunday service and to celebrate together the joining of the two churches. Both clergy and lay representatives from across the Diocese of Osaka were on hand for their annual diocesan wide worship service. Bishop David Lai joined Bishop James Toru Uno and the gathered clergy from the Diocese of Osaka in the procession to the altar. Following the Eucharist Bishop Lai offered his thanks in English, Mandarin, and Taiwanese to members in the Diocese of Osaka for their hospitality. The signed agreements were displayed for the congregation, and following the service Bishop Lai further addressed clergy and representatives of the Diocese of Osaka at a luncheon on the significance of their new companion relationship.



Bp. Lai offers thanks.

According to sources within the Diocese of Osaka, this companion relationship is a first in their history, though the church there does have historic ties to Taiwan. Prior to and during World War II the Diocese of Osaka maintained the only Anglican/Episcopal presence on the island of Taiwan but withdrew its ministers and missionaries after the war and after Japan ceded control of the island. Thus, for many Taiwanese, the Anglican Episcopal Church was often associated with Japanese rule. The forming of a Companion Diocese relationship is then, for Bishop David Lai and many others in the Diocese of Taiwan, symbolic of the reconciliation that has happened in the past decades between the two churches and their countries.

According to Bishop David Lai, this "Companion Diocese relationship is not just sym-



Taiwan delegates pose in front of Osaka Aquarium.

bolic of our reconciliation, it is active reconciliation."

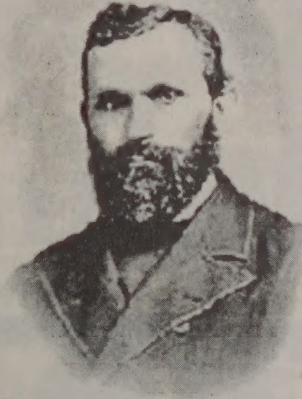
In the month's following the initial ceremony and formalizing of the companion diocese agreement, the two dioceses have remained in close contact. Through correspondence both churches have selected point people to be in charge of communication and coordination in the new companion relationship, and plans have started for future meetings.

Schereschewsky's Bible is reprinted

Nearly one hundred years since its first printing, Samuel Isaac Joseph Schereschewsky's revised wenli or literary Chinese translation of the Bible has been reprinted in late December, 2005 in a joint project by the Episcopal Diocese of Taiwan and St. John's University. The project approved by the Episcopal Diocese of Taiwan, and funded by St. John's University, Tamshui brings 3,000 new copies of the venerated edition into existence. Prior to their printing there were around a dozen original copies still in circulation. When Bishop S.I.J. Schereschewsky first completed this literary translation of the Bible, it was touted as perhaps the best known Chinese translations of the Bible. The reputation has stayed with the Bible into modern times. According to the Right Reverend David J.H. Lai, Bishop in the Diocese of Taiwan, "most modern Old Testament scholars say this is the best [Chinese] translation."

As a missionary of the Episcopal Church to mainland China, Schereschewsky undertook the project of translating the Bible into Chinese in his thirties; it would take him more than 30 years to complete. In reality, Schereschewsky was responsible for two separate translations of the Bible. The first and more popular translation was known as the Peking Bible, and was translated into

what later became standard mandarin. The literary translation came later, and while lesser known; Schereschewsky considered it his crowning achievement. This more difficult translation signified Schereschewsky's mastery of the Chinese language. In both cases, the Bibles were translated from the original Greek and Hebrew into Chinese, a process rarely employed at the time for Bible translation as most translators worked from English to Chinese. In the later years of this project, Schereschewsky worked from a wheelchair after he was nearly paralyzed, having developed Parkinson's disease in his late forties. While putting the final touches on the New Testament and revising the Old Testament he was reduced to typing his work with one finger.



While literary Chinese is not in popular use, this re-printing of Schereschewsky's revised literary Chinese Bible is still a valuable contribution to academic circles. Historically speaking it preserves a piece of the legacy of St. John's University, one that was almost lost to the tides of time. Bishop David Lai feels that the printing preserves something even more, saying "this printing is not just preserving history, but is preserving for the modern people, real light and truth." Lai added, "[Schereschewsky's] spirit was light and truth and he was dedicated to the translation of scripture. For the school to do this project is meaningful because the Bible is light and truth."

Book of Common Prayer translation update

by Rev. Michael Liu

The Taiwan Episcopal Church has not had a complete Book of Common Prayer that can be used in different services, since it started as a mission in 1954. In the past decades, the books used for services were all documents handed down from the China Episcopal Church. In 1979, when the Episcopal Church, USA (ECUSA) published the new version of Book of Common Prayer, Bishop Pon then asked Rev. Andrew Huang

to start the translation based on the original Book of Common Prayer (in the black cover) and revised according to the new 1979 version. The translation was assisted by Rev. Samuel Lin in the work of typesetting and printing, and finally published in 1983 as the red covered Book of Common Prayer. After that, more books of Marriage, Baptism, Confirmation, Proper Liturgies for Special Days,

Ancestor Remembrance, Burial, the Psalter and Holy Eucharist with music, etc. were published. However, there remained a general consensus that more could be done in the realm of translation.

Therefore, in the service of Bishop John Chien, ministers from north part of the diocese started meeting once a week at the diocese office to translate the rest of the
(cont'd. on p. 8)

Trinity Episcopal Church gets a new sister

You might not be able to find two more unlikely sisters, but on November 6th, 2005 Trinity Episcopal Church, Keelung, Taiwan, and St. George Episcopal Church, Maple Valley, Washington U.S.A. were joined together as sister parishes in a ceremony held during Sunday morning services at Trinity.

St. George's is an aided parish in the Diocese of Olympia with a small congregation, located on the more rural outskirts of King County. Trinity Church is also a small parish but is located right in the midst of the hustle and bustle of Taiwan's port city of Keelung.

With the Right Reverend David J.H. Lai, Bishop of the Taiwan Episcopal Church presiding, the two churches exchanged gifts, signed documents solemnizing the agreement, and offered prayers for the nourishing of the two communities and for their growth together in their life in faith. The small sanctuary at Trinity Episcopal Church was a packed house, with some members standing in the back. Cameras clicked and whirled as St. George's Episcopal Church, represented by Jered and Erin Weber-Johnson missionaries from the Diocese of Olympia where St. George is located, gave Trinity Church gifts of Starbucks

coffee a treat symbolic of Seattle, a new coffee grinder to handle the new coffee, and an engraved pewter Celtic cross. Likewise, necks craned for a better view as Trinity Church represented by Fr. Richard Lee presented St. George with a beautiful

new Communion set matching the one already in use at Trinity. The new Communion-ware was put in use by St. George in a ceremony at their parish solemnizing the same agreement, and symbolically represented that the two churches were now "in communion."

In the time following the ceremony more gifts have been exchanged, letters and other communication have crisscrossed the Pacific between the two parishes, and further prayers have been offered for the well being of both parishes and their new relationship together. In addition plans are in the works for a visit from St. George Episcopal Church to Keelung. Particularly, the organist at St. George who is originally from Taiwan and studied at the Yamaha School of music plans on traveling to Taiwan to visit and play a benefit concert, with proceeds going to Trinity's new ministries.



(Above) Fr. Lee reads agreement
(Below) New Communion-ware gift



("BCP" cont'd from p. 7) 1979 America Book of Common Prayer and some various documents, which had not yet translated into Chinese. This group also revised the number of verses selected in Psalms to match up with the 1979 version, because the verses in black covered Book of Common Prayer were not in accordance with the new Lectionary.

Ever since Bishop Lai was installed in the year of 2000, he has given more impetus to this mission. However, due to the coordination of director of Worship Administration, and mobilization of ministers in the diocese, the job of translation has continued stop-and-go for nearly 20 years. In the last 5 years, serving as director of Worship Administration, I have called for a gathering of ministers in north part of the diocese to meet on every Thursday continuing the translation. We hope that at the end of this year (2006), the Chinese translation of the 1979 Book of Common Prayer can be published.



Rev. Michael Liu displays some of his previous work in liturgy

Ecumenical sports day is a success

by Lisa Hsu

On the morning of November 5, 2005 the third Christian Fellowship Games, sponsored by the National Council of Churches of Taiwan (NCCT) launched at Wesley Girls High School with a series of activities. The associated Games were contracted by The Methodist Church in the Republic of China and assisted jointly by The Presbyterian Church, Lutheran Church, Christian Welfare Association, Episcopal Church, Catholic Church, Soochow University, Wesley Girls High School, Taipei YMCA, YWCA, etc. All contests started after a simple beginning ceremony and the athletes took an oath.

It was a sunny day and you could see participants from all the churches wearing short sleeves; a bit unusual weather at this time in November. The competitions held in the morning were kickball and table tennis. All players ran hard under the sun and disregarding the heat to strove to achieve good result for their churches.

In the afternoon there were the pool finals, tug-of-war, and special interest competitions for children and adults. In the tug-of-war, all participants, no matter big and strong, or small and weak, were of one mind to tug with all their strength. All participants in the tug-of-war were encouraged by the sounds of their team's cheering and shouting. In the special interest competitions, all participants, both old and young, men and women, tried their best in the spirit of cooperation to complete the tasks in the games.

When the competitions came to the end, our church members had achieved some good results. The first three winners in the competitions got different medals as prizes, and the other participants also got a good harvest in the games. Everybody, no matter win or lose, got a full load when they got



Giving it all they've got in the Tug-of-war.



(Above) A dash to the finish in the relays. (Below) Members from Trinity Church, Keelung and St. John's University Youth Fellowship pose together.



Youth outreach flourishing at Trinity Keelung

Friendship interviews Fr. Richard Lee and wife Belinda

In the last issue of Friendship we offered a brief update from Trinity Episcopal Church in Keelung where a recent after school and weekend outreach to neighborhood youth has really taken off. This issue we sat down with Reverend Richard Lee and wife Belinda to find out more about the program and about the life and ministry of Trinity Episcopal Church.

As mentioned in our last issue, Trinity Church is located in a very busy commercial section of the port city of Keelung. Many of the neighbors to the church are living on or below the poverty line. Broken homes are the norm, and Fr. Lee and his church find that they are often ministering to children from single parent homes and homes where there is substance abuse.

The new ministry at Trinity has included free and low-cost English courses on Saturdays, after school tutoring and classes, counseling, and a well attended ALPHA course. The free and low cost educational supplements provided by the church are seen as a welcome help by many in the disaffected neighborhood, where education is highly prized and budgets are incredibly tight. Numbers fluctuate between thirty and forty youth, and Fr. Lee says there has been an increase in baptisms at Trinity as a result.

An indication of the success of the new outreach could be seen at the November 6th ceremony solemnizing the sister parish agreement between Trinity Episcopal Church Taiwan, and St. George Episcopal Church, U.S.A., where over one third of the attendees were under the age of 20. The boom in attendance by youth at Trinity is not just cause for celebration within the local parish, but within the whole Northern Deanery as well, as the dearth of new youth at Trinity has meant a growth by leaps and bounds in the deanery.

Despite the success both Rev. Lee and wife Belinda remain humble about their accomplishments and are eager to do more as Belinda stated "maybe success is the wrong word. I think 'growing' and 'improving' are more accurate. She further acknowl-

edged, "We aren't the first parish in the Taiwan Episcopal Church to care for and minister in our community. The Taiwan Episcopal Church has been involved in many ways ministering to the community. Maybe we can encourage each other to do more."

Moreover, they remain realistic, sighting that there are many challenges including funding and man-

power ahead of them. We asked them about the challenges of ministering to youth, many of whom are from poor and broken homes, and found that they are many and far reaching—but so are the rewards.

"[The students] challenge me to know that I am not loving all by myself. Only through

God am I able to love these stu-

dents in all of their neediness. I am weak and I need God to love more" explained Belinda. And, as her husband Rev. Lee related, "The difficult students require unconditional love. At first I wanted to love the students so they would change their life. Over time I realized that Jesus loves us whether we change or not." This is world shattering for many of the students, many who have only experienced love with strings attached, and many who have never experienced love of any kind.

Trinity Episcopal Church has recently applied for grant money from the Taiwan government and was approved. This increase in funds means a larger flexibility in what the church can accomplish.

Fr. Lee, Belinda, and their congregation hope that they will be able to hire some full-time help, and perhaps expand their existing programming in the future. They both feel strongly that the ministry they are doing, while aimed at youth, is a doorway into ministry in the largest sense to families and to the community. As they get to know the youth, opportunities arise for them to know and minister to the parents and families of each. More than

anything, they want to be doing God's will.

Again, Belinda added "When we started this work we just wanted to know God's mind, and God's heart. This ministry looks good for our church to our community. Does it just look good, or is it God's will?"



Students singing at Nov. 6 partnership service.



New man in town— *Update from St. Luke's in Hualien City*

by Timothy Chen

When I arrived in Hualien City I was surprised by its prosperity and neatness. It had developed far beyond my original impressions and vague memories of more than a decade before. People have often talked to me about the beautiful mountains and rivers in Hualien, saying that it is actually a “clean land”, that the pace of life there is slower and more relaxed, and that the people are warm and friendly. Several months after my arrival this time, I couldn't agree more. Hualien City has become a modern city, and a tourist destination. It can be said that it is small, complete with all the amenities of a modern city, and quite beautiful. Under the leadership of the county and city governments tourism, organic agriculture, and real estate have all prospered. On holidays it is virtually impossible to get a railway ticket, and the streets are always packed with traffic. But, because it is located in a relatively remote area of Taiwan, the flow of goods doesn't seem to be as convenient as in the other more connected Taiwanese cities. Because of this and because of tourism, the prices are higher than in Kaohsiung.

Churches here in Hualien are flourishing and full of vitality; there are more than 30 churches in the city and surrounding villages. Some of these churches have hundreds of parishioners. A joint prayer service is held in a different church every month with the ministers and their wives from about 20 churches participating. During these meetings we pray for one another, share our resources, share news, and cooperate on inter-church activities. All of these things help people feel, I included, that the churches here are full of vitality, energy, and unity.



Thanks be to God I was assigned to St. Luke's Episcopal Church in Hualien City by Bishop Lai. Through some negotiation and a little compromise all four members of our family are finally settled down here. Although there are some challenges in our life and ministry here, in meeting new people and in learning to cope in a new environment, with the Lord's grace and under the guidance of Rev. Wei we have adapted to the church and the community over these last four months. Now on Sunday mornings we have a joint worship with the English congregation and also children's Sunday school. All of this allows us to witness the diversity of cultures with different groups of people worshipping God together. Although the numbers are not large there is a strong sense of unity within the parish. During the week there are Bible studies

mostly participated by locals from the community.

St. Luke's is located in the downtown business area facing a parking lot which holds more than 70 cars. In the neighborhood there are business buildings, a variety of stores, and a bar right next door! A few minutes walk will take us to the beautiful Meilun Mountain and Meilun River. With the mountain and the river there is quietness in the bustling business world. There is a clean and comfortable self-service hostel in the same building as the church, providing board for visitors from out of town. There are two family bedrooms with two twin beds each, and two bigger group rooms holding between six and eight people each.

In the new year we plan to keep enhancing parishioners understanding of the liturgy through Alter Guild training and through participation in the serving of Communion. We want to strengthen the preaching in both English and Chinese on Sunday mornings. We are also encouraging the parishioners to participate in Bible studies and prayer groups during the week in hopes that everybody will have a better understanding of God's words. On the other hand we also do our best to improve relationships with the community and neighborhood. We have established an English class to keep in touch with the local residents and we have also invited locals to participate in our church functions and festivities such as Christmas services. We also hope that we will get more participants in our Chinese and English introduction to Christianity classes.

In conclusion there is only so much that a person can do. With the combination of efforts from church volunteers and community resources, we are sure we can contribute a lot more to our parishioners and neighbors.

臺灣聖公會通訊

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印刷廠：秉宜彩藝印製股份有限公司

傳真：02-2396-2014

局版北市誌字第貳壹捌號

郵政北台字第六三九九號

友愛

YEAR 95, ISSUE 1
JANUARY 2006



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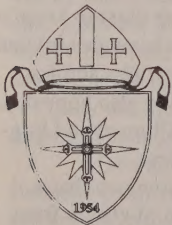
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*Many thanks to
Christina Hui and Dr.
Alex Chang for their
help in translating
many of these articles!*

Happy Chinese New Year!

Diocese of Taiwan
+David Lai

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